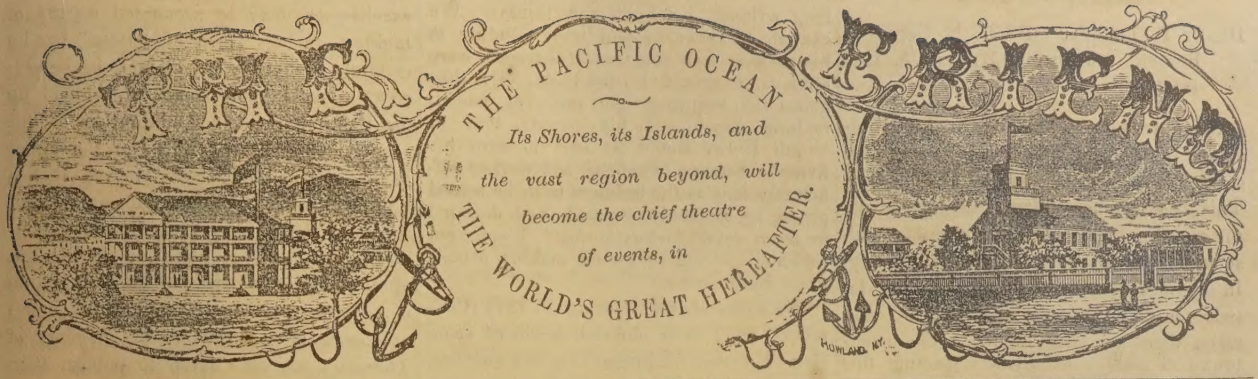

New Series, Vol. 31, No. 8. | HONOLULU, SEPTEMBER 1, 1882. | Old Series, Vol. 39.

THE FRIEND.

SEPTEMBER 1, 1882.

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☞ We rejoice to learn that Mr. Augustus Smith and others are doing a good work among the natives, in the Sabbath-school and other ways.

THE SAILOR'S HOME.—About $600 has been expended in repainting and repairs on the Home. The money has nearly all been contributed. A full report of donations will be made in the next Annual Report.

THE opening of the Suez Canal, it is said, has increased the rainfall in the surrounding country to a remarkable extent. In that section previous to 1870, rain seldom fell more than once or twice a year, while now at least two good rains fall each month.

REV. WALTER FREAR commenced his Sabbath duties at West Oakland last Lord's day, under hopeful and encouraging prospects. The texts preached upon were, in the morning, "I have appeared unto thee for this purpose;" at night it was, "At thy word, I will let down the net."—*Pacific*, August 9th.

ARTESIAN WELLS IN EGYPT AND CHINA.—"Artesian wells are so called because it was generally supposed that they were first used in the province of Ahtoris, France. They appear, however, to have existed in Egypt at a very remote date, and are said to be found in Province of On-Toung-Kiao, in China, of the depth of from 1,500 to 1,800 feet."—*Knight's American Mechanical Dictionary*, Boston, 1880.

☞ IT may not be possible, but if the Honolulu Y. M. C. A., could so arrange the laying of the corner-stone of their new building, while the Rev. Joseph Cook was here, it would prove a most happy co incidence. It is worthy of more than a passing thought.

KAWAIAHAO SEMINARY.—We have received a circular, announcing this prosperous School has opened with 83 pupils and a full corps of teachers, viz: Miss H S. Norton, Principal, and Assistants, Miss M. Flaxman, Miss A. Chamberlain, Miss C. L. Storrs and Miss A. West.

H. B. M. sloop-of-war *Sappho*, came into port on Thursday afternoon, August 3rd. She left Coquimbo on 30th May, and has since been to Easter Island, Pitcairn's Island and Tahiti, which latter place she left on 16th June. She reports "all well on board." Following is a list of her officers:

Commander—Bouviere, F Clark.
Lieutenant—Andrew W. Rodgers.
Lieutenant—Henry Pearson.
Lieutenant—Charles G. May.
Staff Surgeon—James D' A Harvey.
Paymaster—William F. Woods.
Chief Engineer—William T. Pover.
Gunner—Thomas J. Browning.
Boatswain—George Springall.
Carpenter—Cornelius J. Blaker.
Clerk—James L. H. German.
—*From the P. C. Advertiser.*

THE Italian sloop-of-war *Christoforo Colombo*, arrived in Port Tuesday afternoon, August 8th. She left Acapulco on 24th ultimo, and is on her way to Yokohama, whither she will proceed early next week. The *Christoforo Colombo* carries ten guns and has a crew of two hundred men. The following is a list of her officers:

Captain—F. Labrano.
First Lieutenant—E. Gualteris.
Second Lieutenant—F. Ferrarini.
Lieutenant—G. Ricotti.
Lieutenant—A de Gregorio.
Lieutenant—E. Buono.
Lieutenant—G. Pinchia.
Sub-Lieutenant—C. Corsi.
Sub-Lieutenant—G. Maghano.
Sub-Lieutenant—G. Patris.
Sub-Lieutenant—G. Scolti.
Engineer—F de Griffii.
Engineer—C. Capuccini.
Paymaster—C. Squillace.
Surgeon—M. Coleagno.
—*From the P. C. Advertiser.*

CHAMBERLAIN.—Died in Honolulu, August 22nd, J. Evarts Chamberlain. The deceased was the son of Mr. Levi Chamberlain, who served the American Mission most faithfully as Secular Agent from 1822 to 1849. Evarts was born in Honolulu, February 5th, 1831, and died at the age of 51. Educated in the United States, at Chester, N. H., East Hampton, Mass., and Phillips Academy, Mass., and also at Williams College and Cambridge Law School. As an Editor and Soldier, Lawyer and citizen, and also as Police Judge in Honolulu, he acquitted himself with much credit, but he especially commended himself to our esteem when sickness and disease, compelled him to give up and retire from professional labors. When health abounds, business prospers and the world looks bright, a man may acquit himself honorably, but when disappointment overtakes him and life is a burden, "how then?" It was under such circumstances, that our friend, appears to the best advantage—gentle, kind, uncomplaining. He found a welcome home in the family of Mr. George Wilcox, Lihue, Kauai, where we last saw and conversed with him. We cannot refrain from alluding to one method of passing his time, in which we do not imagine, he will have many imitators or followers. We refer to his spending months on Molokai and other Islands of the group, preaching and laboring among the Hawaiians living along the seashore, far away from towns or villages, and while thus searching out the people, spending a portion of his time collecting th t peculiar species of seamosses known as *Algæ*, and sending the same to be further examined by learned Botanists at Cambridge, Mass. and elsewhere. We are not aware as any other collector of specimens of Natural history ever stooped to gather this species of moss, but it had beauties of rare merit. We have often called to mind Mr. Chamberlain's labors as an evangelist and naturalist, and thereby have been taught not to overlook the humblest of God's creatures, or the most insignificent of his works.

EDITOR'S TABLE.

HENRY D. THOREAU: By F. B. SANBORN. Boston, Houghton, Mifflin & Co., 1882.

Some seventeen years ago, a friend residing in Concord, Mass., sent us a volume entitled "Walden," by Henry D. Thoreau. This book we have often read, and made the author a study, so far as possible with such publications as have fallen in our way. In the meantime, it has fallen to our lot twice to have since visited Concord, and when there we have improved the opportunity of making enquiries respecting this eccentric writer. After our first visit to Concord, in 1869, we wrote the following, which appeared in THE FRIEND for February, 1870:

"Concord is celebrated not merely for historical events of Revolutionary and Colonial fame, but here resides Ralph Waldo Emerson and other noted American writers. Hither have resorted the young transcendentalists in order that they might catch words of inspiration as they fell from the lips of the great expounder of that system of philosophy.

"Concord, too, was the birth-place and burial-place of Henry D. Thoreau, that strange and erratic genius, whose fame is becoming greater as years roll away. In the character of Thoreau there are grave defects and signal blemishes, and yet he possessed a power of observation rarely equaled, and a genius rivaling some of the philosophers of antiquity. The world is yet to hear of Henry D Thoreau. In his lecture delivered before the citizens of Concord on the 30th of October, 1859 entitled 'A Plea for Captain John Brown,' he afforded unmistakable evidence that he saw 'the soul of John Brown' commencing its march. With a prophet's ken he foresaw the terrible conflict that has since been waged. In referring to the famous raid of Captain John Brown upon Harper's Ferry, Thoreau thus remarks in the peroration of his lecture: 'I foresee the time when the painter will paint that scene, no longer going to Rome for a subject; the poet will sing it; the historian will record it; and, with the Landing of the Pilgrims and the Declaration of Independence, it will be the ornament of some future national gallery, when at least the present form of slavery shall be no more here. We shall be at liberty to weep for Captain Brown. Then, and not till then, we will take our revenge.

"Be it remembered this paragraph was written before a million of Union soldiers made the Continent tremble beneath their tramp as they marched to the song of '*John Brown's soul's marching on.*' Thoreau not only uttered sentiments harmonizing with the voice of an 'uprising nation,' but he aimed at being a philosopher. He did not, like Diogenes, go about at mid-day with a candle in order to find *a man*, but he did retire from the world, build his own house, cook his own food, cultivate his own garden, and expend only about $27 for his food for one year!

"We could write much more about Thoreau, but as we expect the world will ere long write so much, we now forbear. We cannot, however, refrain from alluding to his making lead pencils. His friends were anxious he should learn a trade. His diligence in acquiring the trade of pencil-making encouraged his friends, that at length Henry would be able to earn his living! Strange, when he had worked sufficiently long at the business to make a good pencil, he suddenly desisted, and declared he never would make *another!* It appeared ridiculous to him to go on making pencils *after he knew how.*"

We again visited Concord in 1876 (Centennial), and after our visit scribbled some about Emerson and other Concord notables, including the following paragraph:

"Not far from these monuments is the 'Old Manse' described by Hawthorne. In the immediate vicinity is standing a house still retaining a bullet-hole, pierced by the ball of a British soldier more than a hundred years ago. I could not resist the temptation to thrust my finger through it! A ride of a few moments brings the visitor to the Old Cemetery, and also to the New Cemetery, bearing this most singular and expressive name: 'Sleepy Hollow Cemetery.' The name is certainly suggestive of almost any other ideas than those ordinarily associated with such places. In passing along the winding pathways the visitor's attention is attracted by two modest and humble monuments, surrounded by others far more stately and imposing. Upon one is the simple word '*Hawthorne*—nothing more—and upon the other *Henry D. Thoreau*—born July 12, 1817; died May 6, 1862.' The appearance of any other monument in 'Sleepy Hollow Cemetery' may fade from the visitor's memory, but those will not! Most wonderful and most subtle is the power of genius!"

Years have passed away, but we have not ceased to read everything which has fallen in our way relating to Thoreau, because we could not but view him as a genius, and worthy of a conspicuous place among the "American men of letters."

By the last mail we received, from the same friend who sent us "Walden," a volume with the title at the head of this article. This volume we have given a thorough perusal, but the reading of the volume has been far otherwise than pleasant and agreeable. In the middle of the volume, on page 163, we find the following paragraph in an essay which he wrote when about twenty years of age, in 1837:

"With the greater part of mankind religion is a habit; or, rather, habit is religion. However paradoxical it may seem, it appears to me that to reject *religion* is the first step towards moral excellence; at least no man ever attained to the highest degree of the latter by any other road. Could infidels live double the number of years allotted to other mortals they would become patterns of excellence."

The word *religion* we print in italics, because so printed in the volume now lying before us. Thoreau, in certain traits and excellencies, may be accounted worthy of ranking among "men of letters," but he certainly cannot lay any claim to be regarded as a model young man, to be held up for the imitation and admiration of his countrymen and the world. How the author of this volume could have allowed such a sentiment as we have quoted to pass without severe condemnation is utterly unaccountable. The idea that none but infidels can attain moral excellence, or that a rejection of *religion* is the first step towards moral excellence, is an insult to the memory of Thoreau's mother. Even to publish such ideas without disapproval, by a respectable publishing house in Boston, is alike unaccountable. "Queer notions" seem to be floating about the "Hub." There is a circle of very able, very celebrated and very conceited writers in that vicinity, who have formed themselves into a mutual admiration society, and no matter what one may write, all agree in pronouncing it beautiful and excellent! What an idea—"if infidels live double the number of years allotted to other mortals, they would become patterns of excellence;" *e. g.*, if Tom Paine, Voltaire, and men of their type, could only live double the period allotted to other mortals, they would have become patterns of excellence! We doubt whether, with all their excellence, such men would be admitted to good society in the modern Athens!

The book lying before us is beautifully bound and handsomely printed. Thoreau's character is admirably portrayed, but to us it is anything but lovely, or worthy of admiration. There are elements in his character of antagonism to society, aversion to human government, and open hatred of the Christian religion, which render his career and his life a failure! There is something radically wrong in his whole life, and, according to our view, the great error and mistake of the man was his utter rejection of the Christian religion. Like his neighbor, R. W. Emerson, he aimed to ignore the Bible as a Divine revelation, and the Lord Jesus Christ as the Saviour of mankind. These men are illustrations of the saying of our Saviour in his sermon upon the Mount: "If, therefore, the light that is in thee be darkness, how great is that darkness!" These men shut their eyes to Gospel-light, and hence they wandered on in darkness! Emerson is called a *seer*, but he did not *see* the truth in Jesus Christ!

Aside from the above-mentioned defect, or exposure, of Mr. Thoreau's infidel opinions, there is much in this volume most entertaining and instructive. The author is well read in New England history, and

especially in that department relating to the ministerial profession—orthodox and heterodox. We have lying on our table his "Memoir of John Brown," as printed in the history of Torrington, Conn. Such reading is peculiarly fascinating to persons fond of Puritan history, New England theological opinions, and a philosophy culminating in the Concord school.

While we are writing, another upheaval in New England thought and life is displayed in the appointment of a successor to Professor Parke, of Andover. The end is not yet. We look for the news of the next phase of the controversy with almost as much interest as we do the telegrams from Egypt. To understand the Andover controversy, the history of the Concord School needs to be studied. Such books as the one now lying before us are important in showing the progress of theological opinions in New England, hence we return our sincere thanks to the gentleman who has so kindly laid it upon our table.

Pounds for Bacchus—Pennies for Christ.

Some days since the editor met a mechanic near a liquor saloon, and said to him: "How is it that you can work so hard to support such establishments? Do you not give a third part of your wages for their support?" His reply was: "More than that." He then went on to say, that for 21 years he had been a laborer in Honolulu, and fully one-half of his wages had gone for liquor, hence he admitted that over $10,000 had gone for rum, or $500 per annum for Bacchus!

There are but few professing Christians in this city who can say that, for twenty years, they have given annually $500 for the support of the Gospel. Tell us who is the one man that has done it! Hence we say, "Pounds for Bacchus and pennies for Christ." We think we could point to individual saloons in this city, supported by the laboring man and merchants, which derive a revenue exceeding the total cost for supporting both "Fort-street Church" and the "Bethel."

Benevolent Enterprises.

The tendency in the community at large is to support churches, colleges, missionary societies, and various other benevolent enterprises, by voluntary contributions. Now we argue that professing Christians and others should allow the support of these enterprises to be viewed as a part of their business in life. In estimating their expenditures for the year, benevolent enterprises should form a part of their out-goes. Some persons set apart one-tenth of their incomes for benevolent enterprises. If our business men, planters, and others would thus set apart a tenth, or thereabouts, for these purposes, then our "churches" "Young Men's Christian associations," "missionary societies," and other benevolent enterprises, would not so often become bankrupt.

The Trustees of "Oahu College," "Young Men's Christian Association," and other objects are calling for funds. Men, acting upon principle ought to be ready to lend a helping hand, without being urged. The real value of a gift is enhanced by the generous spirit which urges forward the donor.

Some men in making their donations, do it so grudgingly, that what they do give loses half its value. There are rich men who ought to give liberally for the generous support of all these good objects, but when they are asked to give, it is done most reluctantly. The solicitor feels more like giving it himself than even approaching one of these curmudgeons.

American Artisans.

A writer in Chambers' Journal, speaking of American workmen, says: What I have said of the building trades applies to all others. Indeed the higher dexterity, taste and skill a business requires, the more does the American workman respond to the demand. The plasticity of type to which I have referred is nowhere seen so plainly as in the domain of the useful arts. Germans and Frenchmen have given a finish to American manufactures that is wanting in our own. Besides there is a native neatness, the result of a high ideal of excellence. This matter deserves the attention of British manufacturers who are loosing many markets simply from the clumsiness of their goods. There is rising in the United States a race of artists, designers and artificers who promise to surpass those of all others nations. The fervor of the climate develops the æsthetic side of man, the clash of millions of eager inventive minds is producing a standard of excellence that is both novel and exalted; the possibilities of wealth are vastly beyond those of any European state, and the love of the elegant and the beautiful prevades all classes. The inevitable sequence of these conditions must be wide-spread all-dominating art. It is seen in the gorgeous public buildings, in the exquisite villas, in the light yet strong furniture, in the beautiful appointments of the drawing-rooms and table equipages; while every American lady, yea, though black, is living evidence of innate taste in dress that makes the English suffer by contrast. Into every avenue of life this characteristic of taste goes, modifying manners and behavior as much as architecture, furniture, dress, ornaments and tools."

In the Cup.

There is grief in the cup!
I saw a proud mother set wine on the board;
The eyes of her son sparkled bright as she poured
The ruddy stream into the glass in his hand.
The cup was of silver; the lady was grand
In her satins and laces; her proud heart was glad
In the love of her fair, noble son; but oh! sad,
Oh! *so* sad, a year had passed by,
And the soft light had gone from her beautiful eye.
For the boy that she loved, with a love strong as death,
In the chill hour of morn, with a drunkard's foul breath,
And the drunkard's fierce oath, reeled and staggard his way
To his home,—a dark blot on the face of the day.

There is shame in the cup!
The tempter said, "Drink!" and a fair maiden quaffed
Till her cheeks glowed the hue of the dangerous draught;
The voice of the tempter spoke low in her ear
Words that once would have started the quick, angry tear;
But wine blunts the conscience, and wine dulls the brain.
She listened and smiled, and he whispered again;
He lifted the goblet; "Once more," he said "Drink!"
And the soul of the maiden was lost in the brink.

There is death in the cup!
A man in God's image, noble, and grand,
With talents that crowned him a prince of the land,
Sipped the ruddy red wine—sipped it lightly at first,
Until from its chains broke the demon of thirst;
And thirst became master, and man became slave,
And he ended his life in the drunkard's poor grave;
Wealth, fame, talents, beauty, and life swallowed up.
Grief, shame, death, destruction are *all* in the cup.

"I want to Give, but I do not want my Name to Appear."

No doubt there are such persons whose modesty would be shocked to see their names in print, opposite a good, generous subscription. We have a suggestion to make to meet such cases. Let it be done as follows:

Miss Charity	$ 10 00
Mrs. Benevolence	100 00
Mr. Liberality	1,000 00
Mr. Free Heart	50 00
Mr. Do Good	50 00

A Friend. $50, $100, $1000.

This matter can be easily arranged. Suppose now, a man wishes to give $100 or $500 for the Y. M. C. A., he has only to send along his donation with, simply "By a Friend," or for "Oahu College," $1 000, by "A Friend" There is no difficulty in arranging a matter of this nature.

"Consecration."—We have heard men talk about consecration, and use similar terms descriptive of Christian life, but we are confident we speak within the limits of truth, when we assert that some of those men expend for cigars more than all they give for benevolent objects, including even the support of the gospel and helping the poor.

New U. S. Minister Resident.

The Honorable Rollin M. Daggett, has arrived, bringing an Autographic letter from the President of the United States to His Majesty, King Kalakaua. He has been duly presented by General Comly, the retiring Minister, who has during the past five years represented the Government of the United States at the Hawaiian Court. Mr. Daggett, has been an active politician in the State of Nevada, and has been a Representative of that State in Congress.

A dinner, in honor of Mr Comly, was given by American residents at the Hawaiian Hotel, Thursday evening, August 24th. Mr. Comly and family return to the United States, taking thither the respect and esteem of their countrymen resident upon the Islands.

[Copy of autograph letter from the President of the United States to His Majesty, accrediting the Honorable Rollin M. Daggett as Minister Resident of the United States of America at Honolulu.]

CHESTER A. ARTHUR,
President of the United States of America.

To His Majesty King Kalakaua, King of the Hawaiian Islands.

GREAT AND GOOD FRIEND,—I have made choice of Rollin M. Daggett, one of our distinguished citizens, to reside near Your Majesty in the quality of Minister Resident of the United States of America. He is well informed of the relative interests of the two countries, and of our sincere desire to cultivate and strengthen the friendship and good correspondence between us; and from a knowledge of his fidelity, probity, and good conduct, I have entire confidence that he will render himself acceptable to Your Majesty by his constant endeavors to preserve and advance the interest and happiness of both nations. I, therefore, request Your Majesty to receive him favorably, and to give full credence to whatever he shall say on the part of the United States, and most of all when he shall assure your Majesty of their friendship and good wishes of your prosperity.

And I pray God to have Your Majesty in His safe and holy keeping.

Written at Washington the 17th day of July, in the year of our Lord one thousand eight hundred and eighty-two, and of the Independence of the United States of America the one hundred and seventh.

Your good friend,
(Signed) CHESTER A. ARTHUR.

By the President.
(Countersigned) Fredrrick F. Frelinghuysen,
Secretaey of State.

The Great American Lecturer.

The report has been received that the Rev. Joseph Cook may confidently be expected by the next Australian steamer. As he is known to be hastening Eastward to lecture in Boston, during the coming winter, he may not be able to remain on the Islands, but we sincerely hope the Y. M. C. A. will be prepared to extend to him a most cordial invitation, to deliver lectures in Honolulu, similar to those which he has delivered in other parts of the world. The career of Mr. Cook as a lecturer in Boston and the other cities of America and the world, has given to him a world-wide reputation.

He is now in the prime of life, having been born in 1838, being near 44 He is a native of New York. A writer in the Montreal *Witness*, thus refers to "his father, W. H. Cook, Esq., as one of nature's noblemen—a wealthy farmer, residing 3 miles from the village of Ticonderoga, Essex County, N. Y." The Rev. Joseph Cook was there born. He was educated in the schools of the vicinity, until entering Phillips Academy, Andover, Mass., and from thence going to "Yale," but graduating at "Harvard." He studied theology at Andover, and was licensed to preach the gospel.

Subsequently studying some years in Germany, and traveling through the orient, he returned to New England. After preaching for a few months, he commenced his career as a Lecturer in Boston. After delivering three or four courses in that city, he started for a tour around the world.

As he has now visited nearly the whole world, except the Sandwich Islands, we sincerely hope he may be induced to stop over, visit the volcano and deliver a course of lectures in Honolulu.

Hallenbeck and Forbes.

From correspondents and the papers, we are kept informed of the movements of these evangelistic laborers. The Rev. W. P. Alexander, under date of August 17th, thus writes: "Many are turning to the Lord and taking hold of his great and precious promises, both among natives and foreigners." A correspondent of the *Daily Bulletin*, thus writes: "The meetings carried on by Mr. Hallenbeck and others certainly did a considerable amount of good—more or less permanent. Their influence seems to have extended to foreigners as much as to Hawaiians."

They have left and have been heard from at Kohala, where they were most cordially welcomed by the Rev. Mr. Bond, Rev. Mr. Smith and Mr. Dyer. No class of our Island community more heartily rejoice in this "waking up," than do the old Missionaries. They have toiled faithfully in former years, and it rejoices their hearts, that ere they depart they may witness one more glorious Revival of true religion. It is the moral and spiritual salvation of the Hawaiian nation.

Curiosity in Hawaiian Literature.

In the September number of the FRIEND for 1879, we published a short Poem in the Wendish language, composed by Herr Dr. Sanerwein of Hanover. The Poem is in honor of Her Majesty, Queen Kapiolani.

By a late mail, we have received another Poem, being an address to His Majesty, but this is in the Hawaiian language. What renders this poetical effusion, a subject of interest is the fact, that Dr. Sanerwein, has acquired his knowledge of the Hawaiian language, from the study of a few Hawaiian books which have fallen under his notice, and to which he has given attention.

We remember to have received a call from this gentleman, when in Berlin, in the summer of 1880.

The following is a copy of the Poem. *Very* probably Hawaiian scholars may find defects in this specimen of poetical composition, but they must read it with a "lenient eye," and pass its imperfections by:

To His Majesty King Kalakaua.

E Kalakaua a me Kapiolani!
Ke makemake nei au e hookani,

A—ma kuu aina, me kuu poe hoa—
E hea aku: Aloha nui loa!

I manaolana kuu naau mamua
E ike, ma Berlina, ia Olua.

O Oe no ua hele mai, e Alii,
O wau no nalo wale, aole kii.

E hiki nae ia'u ke kakau wale,
E lele ia maluna o na ale.

E noi ka palapala, me he elele:
E aloha Oe ia'u, ka hakumele!

Oe nana ia Berlina me ke aloha,
E hele mai o Kapiolani moha!

E like me na olelo ike lea,
Ke olelo Hawaii hoi e hea:

E malama o ke Akua ma ka lani
Ia Kalakaua a me Kapiolani!

O G. S.,
ma ka inoa o na kanaka o Geremania
a pau.

THE ancient pillory has been resuscitated in England. Its use is to be limited to cases in which women are beaten or wounded by men. Above the head of the occupant of the pillory is to be printed his name and the epithet woman-beater or wife-beater, as the case may be. The practical object is to shame men into refraining from cruelty toward women; but the revival is also advocated on archæological grounds.

THE REV. JOSEPH COOK.—This gentleman was confidently expected by the late Australian steamer, but we learn from the Rev. Mr. Danne, that he left Mr. Cook in Melbourne, where he had been lecturing to immensely large audiences of the best educated, and that he would proceed thence to Adelaide, in the Colony of South Australia. Returning from Adelaide, Mr. Cook would certainly pass on to the United States by the next Monthly steamer, but whether he would remain for a month in the Islands, he could not say, as he knew Mr. Cook would wish to hasten Eastward to meet engagements to lecture in Boston. We hope our Y. M. C. A. will not fail to tender a cordial invitation to secure his services if possible.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Aug 6—P M S S Zealandia, Webber, 7 days from San Francisco.
6—Am bk J A Falkinburg, Forbes, 14 days from San Francisco. via Mahukona.
6—Am tern Hera, Babbidge, 54 days from Newcastle, N S W
8—H.I.M.S. Cristoforo Colombo, Captain F Labrano, from Acapulco.
12—Br stmr Anjer Head, from San Francisco
13—Ger bk Josefa, Horstmann, 131 dys from Cardiff
16—Stmr Suez, Dodd, from San Francisco, 7 days
21—Am bktne Eureka, Penhallow, 15 days from San Francisco.
21—Am schr Rosario, Swift, 17 days from San Francisco.
22—Am bk Emerald, Lord, 34 days from Puget Sound.
23—Am brig Hazard. Miller, 14 days from San Francisco to Kahului, Maui
25—Am tern James Townsend, Kihn, 22 days from Eureka, Humboldt Bay.

DEPARTURES.

Aug 6—P M S S Zealandia, Webber, for Sydney.
9—Haw stmr James Makee. McDonald, S. Francisco
9—Am brig W H Meyer, Howe, for San Francisco.
12—Am bk D C Murray. Jenks, for San Francisco
14—Am bk Caibarian, Hubbard, for San Francisco
16—Haw Schr Moi Keiki, Cook, for Christmas Island
17—Haw Schr Jennie Walker, Underwood for Fanning's Island
17—British Stmr Anjer Head, Roper, for Hongkong
18—H I M S Christoforo Colombo, Labrano, for Yokohama
19—Am bk Edward May, Johnson, for Hongkong
19—Am tern Hera, Babbidge, for Coos Boy
19—H B M Sloop-of-war, Sappho, Commander Clark, for Maui
21—Am bk E L Pettengill, Pettengill, for S F
22—Br Stmr Suez, Dodd, for San Francisco
23—Ger bk Paradox, Burgdoff, for San Francisco,

MEMORANDA.

Report of Am bktne Jane A Falkinburg, Forbes, Master.—Left San Francisco, Monday July 17, for Mahukona; passed the Heads at 4 p. m.; had light S. W. winds and fine weather; sighted Hawaii July 31st, a 1 p. m. and arrived at Manukona, Tuesday, August 1st, 8 a. m., fourteen days and sixteen hours passage.

PASSENGERS.

From San Francisco to Mahukona, per Jane A Falkinburg, Aug 1.—C E Stackpole, E Creigh, C H Wills, D A Covert.

From San Francisco, per Zealandia, August 6.—Mr Louisson, A Young, Jas Blackie, H Alexander, Rev George Wallace, wife and 3 children, Miss Williams, Mrs A Herbert, Miss Herbert, Mr H I Levy. A H Chapin, J G Tucker and 29 in steerage. In transit for New Zealand and Sydney 51 saloon and 38 steerage passengers.

For San Francisco, per stmr James, Makee. Aug 9—Mrs Sass Miss Ramsey, Miss Wall, Mr T F Kennedy.

For San Francisco, per W H Meyer, August 9—M G Correa, E D Sweeney, P A Donovan, M C Helmkin, and A Francisco

From San Francisco, per Suez, August 17—Mr Daggett, U S Minister to Hawaiian Islands, Mr and Mrs Macfarlane, Miss M Widemann, Miss Afferbach. Miss M Grimes, Messrs M Dixon, S Van Raemdonck, A C Herbert E M Buxton, J H Burnett, L A Andrews; G H Martin, T G Young, E Lorfier Steerage—Messrs A P Mendoca. F W Landstein, J Appler, and 7 Chinese.

From San Francisco, per S S Anjer Head, August 12—F L Leslie. Mr Tisdale and 69 Chinamen.

For San Francisco, per D C Murray, Aug 12—Mrs Whitney and 2 children, Mrs Williams and 3 children, Mrs Bartoie, Mr L Schiefle, Miss M Bruns, P L Purvis. Capt Wentworth, Col Norris, Mr and Mrs Garson and 2 children.

For San Francisco, per bk Caibarian, Aug 14.—A Smith, W C Green.

For San Francisco, per stmr Suez, Aug 22—Mrs C L Bell and son, W smith, J Smith, Thos Perkins, W M Coffee, D Senter, O C Swain, W C Wilder and sons (2), C Clatte, Mrs J S Cummings, Tom Dowling, S Meher, Jas A Kennedy and wife. J Tobin. E Moss, W H Rickard, J Marsden, Thos R Foster, Mrs M W Pogue, J M Lidgate, E Chamberlain; Rev A and Mrs Macintosh.

From San Francisco, per bktne Eureka, Aug 22—Mrs D M McLeod. Mrs J P Le Count, A Anderson, Chas Eppinger, J Kavanagh, Mrs Ida P Penhallow, H B Penhallow.

From San Francisco, per Hazard, Aug 23, at Kahului—Mrs Clara Wiggens and 2 children, David Rose and fifty Chinamen in steerage.

MARRIED.

PETTERSON—JOHANSEN.—In Honolulu, August 3rd by Rev. S. C. Damon, Mr. C. P. Petterson and Miss Grita Johansen, both of Honolulu.

KOPKE—HINES.—Married in Honolulu, Aug. 21st, by the Rev, S. C. Damon, Ernest Kopke, Esq., of Lihue, Kauai, to Miss Jennie Hines, of Honolu.

WILHELM—PAULO—In this city, Aug. 5, by the Rev. H. H. Parker, Frederick W. Wilhelm and Kamila Paulo, both of Honolulu.

NEWTON—SNIFFEN.—At the East Maui Female Seminary, July 29th, by the Rev. Jas. M. Alexander, Mr. Russel Newton, of Lahaina. and Miss Lily L. Sniffen of Makawao.

BROWN—SMITHIES.—On 21st instant, at the residence of the bride's father, by the Rev. Alex. Macintosh, Malcolm, fourth son of Thomas Brown, Esq., to Mary Alice, second daughter of John S Smithies, Esq., all of this city. No cards.

KILBORN—ANDREWS.—In Jersey City, N. J., May 12, at the residence of the bride's uncle, Walter H Gibson, Esq., Chas. T. Kilborn to Miss Luella L. Andrews.

SHEPARD—ANDREWS.—In Ann Arbor, Michigan, at the residence of the bride's mother, July 5, by Rev. W. H. Ryder, Dr. Fred D. Shepard, of Malone, N. Y., to Miss Fanny P. Andrews, M. D., who are under appointment of the A. B. C. F. M., to Central Turkey College, Aintob.

NEAL—ANDREWS.—At the same time and place, Robert J. Neal, M. D., of Kent, Pa., to Miss Florence N. Andrews. The three brides were daughters of the Rev. C. B. Andrews, for thirty years a missionary on these Islands.

DEATHS.

ROBSON.—In San Francisco, July 23rd of tumor of the heart, Thos. Robson, a native of New York, formerly of this city, aged 39 years.

MILLER—At Makawao, Maui, August 5th, John Miller, aged 62 years.

NOLTE—At Waimanalo, Oahu, August 12th. 1882, Frederick Charles, only son of J H Nolte of Honolulu. Aged 10 years, 5 months and 12 days.

CHAMBERLAIN.—At Honolulu, on August 22, J, Evarts Caimberlain.

MERCHANT.—At Hamakuapoko, Maui, Aug. 2nd, 1882, Mr. E. Wilber Merchant, aged 24 years and 3 months, by drowning while bathing in the sea.

The deceased had won the affection and respect of a large circle of friends by his generous and obliging manners and his kind and dutiful conduct towards his widowed mother. His sudden and distressing death is greatly mourned by the whole community.

Mrs. Thurston's Autobiography.

No copies have as yet reached the Islands, so far as we know, but our correspondent R. W. Wood, M. D, thus writes: "I have read the story of Mrs. Thurston's life with the greatest interest. The early history of the Mission, as she gives it, was mostly new to me; and before I had reached the funeral sermon in "Fort Street" church, with which the volume closes, I had become deeply interested."

Since penning the above, we have met with the full title of the book, in the *N. Y. Observer:*

"Life and Times of Mrs. Lucy G. Thurston, wife of Rev. Asa Thurston, Pioneer Missionary to the Sandwich Islands."

S. C. Andrews, Ann Arbor, Mich.

The Rev. R. V. Danne.—This gentleman, the Pastor of the St. Kilda Congregational church, Melbourne, Victoria, passed Honolulu a passenger on board the *Australia*. He designs spending the Winter in Philadelphia, attending Medical Lectures. It appears that many years ago, he commenced the study of Medicine but became a minister of the Gospel. His father, an eminent Physician, left it as his dying request that he should at some future time complete his studies. He now visits America for that purpose his parish granting him leave of absence, and bidding him God speed with a generous purse.

This gentleman, also goes to the United States, hoping to induce Mr. Gough, the great Temperance Lecturer to visit the Australian Colonies. Persons interested in the cause of Temperance and the future of the Colonies, have authorized this gentleman, to pledge Mr. Gough, £5 000 or $25,000 for a Lecturing tour through the Australian Colonies. He goes also with a letter of Rev. Joseph Cook to Mr. Gough urging him to visit that part of the world We trust he will see his way open to go thither and visit our Islands on his way.

Mr. Danne by the way is brother-in-law of the Rev. J. P. Ludlow, a Baptist clergyman of Seatle. Washington Territory, and formerly of San Francisco.

The Rev. W. B. Osborne.—This gentleman, is a minister of the Methodist Episcopal church of the United States, and has spent five years laboring among the English-speaking population of India. On account of the ill-health of his wife, he returns to the United States. He has been laboring under the patronage or in connection with the Mission of the Rev. William Taylor, so well-known in California, India, South Africa and South America.

Mrs. Osborne originally went to India, under the direction of the Dr. Cullis,—Medical Mission of Boston, and for some years labored successfully in that department of Mission work in India. They passed Honolulu in the last Australian steamer.

"Seven saloon-keepers of Elgin, Ill., have been fined to the amount of $2,804 damages, in behalf of Mrs. Sarah Naughton, for the death of her husband at the Fox River depot, while attempting to board a train when intoxicated."

This statement indicates that the Courts are bringing the pressure to bear upon saloon-keepers, and showing where the responsibility rests. Why should saloon-keepers, for the consideration of a few dollars paid for a license, be allowed to prey upon the community, impoverish families, ruin young men, and compel the tax-payers to keep up a large Police? We notice that His Majesty has issued a commission to enquire into the feasability of improving the Police force of the Kingdom. We hope they will report to banish the grog-shops and then one half of the present Police force of the Kingdom may be dismissed.

PHOTOGRAPS.

I am now prepared to go to any part of the group and make either views or portraits or any branch of Photography which may be called for. Terms as moderate as posible.
May 1st., 1882 tf H. L. CHASE.

Information Wanted.

Respecting Mr. Stephen Gardner, (colored) of Naraganset, Co., R. I., supposed to be residing on the Sandwich Islands. Any information will be gladly received, by the Editor, or his sister, Mrs. A. E. Maloney, Thomas St Newport, R. I., or Rev. M. Van Horne, Pastor of Congregational Church, Newport, R. I. tf

Respecting Thomas Forbes, who worked two years ago, in some Sugar Mill on the Islands. Any information will be gladly received by Mrs. Isabella Longill, 69½ Water St. New Bedford, or by the Editor.

Respecting William R. Collins, who returned from a trip in the Morning Star, about one year ago, and was for a season, in Mr. Pierce's employ, boring Artesian wells. Any information will be gladly received by D. C. Collins, of West Haven, Ct., or by the editor.

Respecting the death of Mr. Jonh Craig, who is reported to have died on the Islands. Please communicate with the Editor, or his sister, Mrs. Charles B. Craig, 82 Chapel St. New Heven, Ct.

Respecting Albert O. Miller, formerly a mate on an American whaleship. He is reported as having visited Honolulu about five years ago. Any information will be gladly received by the Editor, the mants brother. Mr. J. H. Miller, Kolaa Plantation, care of the Manager, Mr. Wright.

Rev. Joseph Cook in Japan.

The Rev. Mr. Ballagh, an American Missionary in Japan, has kindly forwarded by the hand of Mr. John Cavanagh an old and former resident on the Hawaiian Islands, the copy of a Lecture, delivered by Mr. Cook in Japan. Our limits will only allow us to copy as follows:

"Mr. Joseph Cook's lecture at Ibumura-ro, or Lecture Hall, Asakusa, Tokio, on Friday, the 5th instant was attended by about 1,500 persons, several men of prominence in government or political circles being present. The lecture was rendered into Japanese very effectively by the Rev. Ibuka Kajinos'ke. *Encores* were given to both the English and Japanese speakers showing the lecturer's language was intelligible to many of his Japanese hearers. As the seating capacity of the hall was insufficient for all, about 500 persons stood outside during the two hours required for the double delivery of the lecture. This s the more remarkable considering the serious nature of the topic of the lecture. In no case was even a smile raised and it demonstrates that a Japanese audience is capable of listening patiently and even enthusiastically to a speaker and a subject worthy of their attention The following is the substance of the lecture:

"My theme is 'the religions signs of the times,' and Japan herself is one of the greatest of these signs. In many respects it is a light to all Asia. It is said in 100 days Cæsar could drive a chariot around the Roman Empire, but now it requires but 96 days to send a letter around the globe. There are no more hermit nations, and no more foreign lands, the whole world has become akin. He commended the progress made in Japan and said, the rail-roads the telegraphs, the printing press have come to stay, and so has Christianity come to st y. It is an increasing power in the earth and stands only on her rendered reasons. The increase of Christianity is something noteworthy. In the first 1,000 years of the Christian era, the number of its adherents was 50 millions. In 500 years more, or at the beginning of the reformation, the numb r was 150 millions. In 300 years more, or at the beginning of this century, it was 200 millions. And in 80 years more, from the beginning of this century to the present time, the increase alone has been over 200 millions; making the present number of Christians in the world 410 millions. This marvelous increase makes it no longer a quest on whether Japan can keep herself isolated from Christianity. This rapid increase also proves Christianity is not decaying in the west. Another line of proof establishes the same thing. In the year 1800 there were but 50 translations of the scriptures in existence; now there are 308. There are copies enough of the Bible issued to allow one for every ten persons on the globe. In 1800, £50,000 were given for missions, now £1.700,000 are annually given for the spread of the gospel in foreign lands An increase from ¼ of a million dollars, to 8½ million dollars annually for this purpose! And it is estimated there is wealth and power enough in the Christian church to give the gospel to every person in the world before the close of this century.

"This prevalence and power of Christianity do not necessarily prove its truth, but show it cannot be excluded from Japan, China, or the heart of Africa. Paganism can no longer hide behind a screen India has 50,000 protestants, who have doubled in number every 10 years. If the increase already attained in Jpapan continues another century I see no reason, not to believe 10 millions of your people will be Christians or about ¼ of your present population. All this proves Christianity must have a fair trial in Japan; you must meet it and give it a fair hearing. Two results wi l follow.

"1. Infidels will be unable to caricature Christianity and.

"2. Bad men, who are stumbling blocks in your sea port towns, will be driven away, and you, seeing the sun of Righteousness rising upon your land, will wish it to become the sun of Japan.

* * * * * *

"In passing through various countries of this eastern world I have been pondering how the nations can be reformed, and I say, let them imitate Japan in her reforms, whose fitness for a guiding star of Asia will only be reached when the rays of her sun become identical with those of the sun of righteousness. But I must disclose to you the stern truth of history—weak and backward nations must reform or they must be absorbed by more powerful nations. I hold that all aggressions on other nations for such purposes are wicked, but there is enough wickedness in the world to make good the assertion that weak and backward nations must reform or be absorbed by the more powerful nations of the west. America, and England, and Germany, I believe want Japan to be independent, intelligent, and free, but unless she reforms she cannot maintain that independence. (Applause)

"Your responsibility is great. You are the advance guard, politically and morally, of Asia. You will help regenerate Asia and Africa. All Asia is a ship, and Japan is the rudder. (Applause.) You must not let the rudder be governed by the hand of infidelity. (Applause.) Put the hand of Almighty God, in Christ, upon the rudder of Japan and you will bring the ship of Asia into a regenerated future!"

The Rev. Joseph Cook in India.

A deeply interesting letter from Benares describes the visit to that city of the Rev. Joseph Cook of Boston, U. S. Mr. Cook's principal address was delivered in the Town Hall. The hall was crowded with an audience representing all classes of society at Benares, European and native. The subject of the lecture was, "The Religious Signs of the Times; or, the Decay of Rationalism in America, England, and Germany." It lasted more than an hour and a half, while the audience listened throughout apparently with intense interest The lecturer referred sympathetically to India's past wonderful civilization and to the reawakening of its intellect under English influence. He warned the audience against the dangers of the vulgar infidelity of America and Europe which was finding its way into India and captivating too many of its minds. He allowed that the higher theism of cultivated intellects which seemed to have considerable attraction for the educated natives of India, was efficient for some good purposes, but he pointed out its insufficiency to satisfy the deepest and noblest wants of men, for which full provision was only made in Christianity. He showed also how this religion, instead of being, as some assert, on the decline, is now a far greater power for good in all the foremost countries of the world and is making far greater progress in bringing all nations under its purifying and elevating influence, than was ever the case before. He concluded with a powerful appeal to all present to attend earnestly to the invitations and claims of Christianity. At the close, the Rajah Sambhu Narayan Sinha, who, next to the Maharajah of Benares enjoys the highest place in the regard of the Hindoos of the city, expressed in English, on behalf of the native inhabitants much gratitude to Mr. Cook for favoring them with such an interesting and instructive oration. It is stated that never before in the history of Benares did such a large assembly, representing all classes of the educated and influential Hindoos and Mohammedan inhabitants, listen to a lecture on Christianity.—[*London Sunday at Home.*

BLENDING OF RACES.—Under the ameliorating and softening influence of evangelistic effort, we rejoice to witness a blending of races on the Hawaiian Islands. There is one, and only one, platform up n which they can meet, and that is under the common Fatherhood of God and Brotherhood of Christ. God has made "all of one blood;" Christ "gave himself a ransom for all;" all have sinned, and all may be saved through our Lord and Saviour Jesus Christ. Now away, then, with these race antagonisms; labor to convert all to Christ, and view all as destined alike to the bar of God; then shall we feel kindly towards all, to whatever race or nationality they may belong. It would really seem as if God was now causing a difficult and vastly important problem to be worked out in this little Island Kingdom. There is not a sufficiently large population so that those of any one race can stand aside and aloof, forming a clan; all races must come in contact. There may be some attrition and rubbing, but let missionaries, Catholic and Protestant; Gospel ministers, English and American; evangelists and other laborers, including the female lab rers in Bible classes and otherwise, work earnestly and harmoniously together—then will come a happy blending of races into one truly Christian brotherhood

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

FORT STREET CHURCH — Corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Mr. Blackburne, Rev. Alex. Mackintosh. St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath school at 10 A. M. Evening services at 7½ o'clock, alternating with Kaumakapili. District meetings in various chapels at 3.30 P. M. Prayer meeting every Wednesday at 7½ P. M.

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath school at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

CHINESE CHURCH— On Fort street, above Beretania. Services in Chinese language every Sunday morning, at 11 A. M., and 7½ P. M. Sunday School at 9½ A. M. every Sabbath morning, and at 2½ P. M. Prayer meeting at 7½ P. M. every Wednesday evening. Singing School at 6½ P. M. every Friday evening.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

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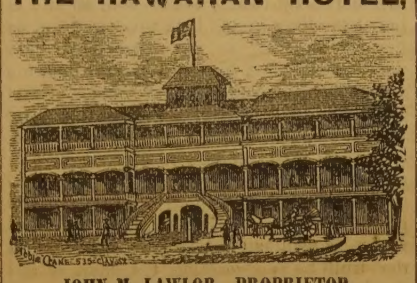

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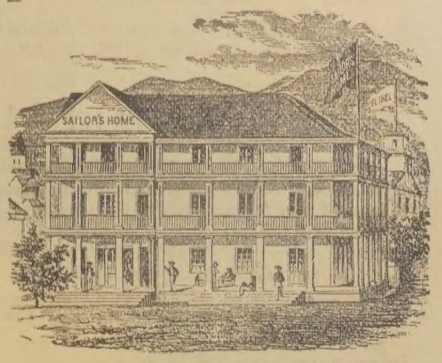

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Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

THIS PAGE IS
Edited by a Committee of the Y. M. C. A.

Young Men Coming to Honolulu

Are invited to the Meetings and Fellowship of the Young Men's Christian Association.

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Membership and Dues.—Any person of good moral character is eligible to membership. Candidates for membership must be approved by the Board of Directors. The membership fee is two dollars a year payable in advance. Only those who have paid their annual dues, and are members in good standing of Evangelical Churches, have the privilege of voting. Young men intending to make this city their home, are cordially invited to join the Association, avail themselves of its privileges, and co-operate in its various departments of Christian work. The Y. M C. A. Reading Room is in the second story of the "Sailors' Home," on Merchant Street, opposite the Post-Office. C. F. Dillingham, the Treasurer, may be found at Castle & Cooke's Store.

A Sermon on Tobacco.

Rev. Dr. Frederick R. Marvin, pastor of the First Congregational church of Portland, Oregon, has taken strong ground with regard to tobacco. He preached a sermon on "Happiness, Cleanliness, and Self-respect." The sermon was reported in the *Morning Oregonian*, and speaks for itself. After explaining that happiness is not the immediate gratification of every passing emotion, and transient passion and impulse, but consists in the harmonious and symmetrical development of man's entire nature he proceeded to show that a clean, self-respecting boyhood and girlhood must be the foundation and preparation for a beautiful and noble life. The Doctor handled tobacco without compromises, and urged young men to have nothing to do with "the weed," which he pronounced a useless and noxious plant. He defended his position from various objections by citing the opinions of distinguished physicians and physiologists in Europe and America. He said that in the government naval school at Annapolis tobacco is prohibited, and that the students in Girard College, Philadelphia, are not permitted to use it. The board of visitors at West Point recommended a similar rule for that institution. If we are to have military men of strong bodies and steady nerves, tobacco must be kept from them, at least during the period of growth The report comes to us that within half a century no youth addicted to the use of tobacco has graduated at the head of his class at Harvard. Dr. Marvin quoted extensively from the *British Medical Journal* and other scientific publications. When boys smoke cigars and cigarettes they destroy their nervous systems, impair their sight, shorten life, and plant the seeds of dyspepsia. —*Pacific*, August 9th.

☞ It is an interesting fact, that Mr. Cook, commenced his career as a Lecturer under the auspices of the Y. M. C. A. of Boston. We copy the following from *Harper's Weekly* for April 21, 1877:

"At the request of the Young Men's Christian Association of Boston, he next took charge of a noonday prayer-meeting in a small hall in the basement of Tremont Temple. By a growth as natural as it was steady his audiences increased until he was compelled to remove to Park Street church, and thence to Tremont Temple itself. During all this winter there has been in Boston no sight quite so well worth seeing as that of the three thousand people packing the building to hear him, from twelve to one o'clock every Monday, multitudes being unable to obtain admission But the numbers are nothing compared to the fact that they are of the very best Boston has of intellect and influence, a very large proportion being from among those who have had no sympathy with that orthodoxy which is the substance and soul of all that the orator has to say. For he is an orator. As his likeness shows, Mr. Cook is an athelete in bodily power. He speaks beside his chair, from which he takes the volume out of which he quotes, or the scrap of memorandum he has made. His style is purely conversational, and is yet clear, concise, and terse in thought and language, leaving all inference from what he has said largely to the momentum of the thought itself, and never detaining and tiring his hearers by telling them about what it is inevitable they should both think and feel as the result of all he has established. He quotes freely from his extensive reading, his memory seeming to retain in wonderful variety, like a magnet drawn through it all that which is of the nature of his own thought, and that from authors wholly opposed in general to orthodoxy, some of the most genuine sensations of the hour being the unexpected testimony of GOETHE, CARLYLE, EMERSON, as well as the German rationalists, to the truth he is advocating, the effort of the speaker being to get at the undermost and innermost soul of his hearer by repeating the deepest and most intuitive soul of the profoundest thinkers of every land and age. Frequently the orator abandons prose and rises into poetry, like flame from coal, as by the intensity of his thought and feeling. Let these lines of Mr. Cook's own composition illustrate the defects as well as fervors of his intensity, so far, at least, as mere poetry is concerned. He is speaking—and it is the supreme thought of all he says—of a personal God:"

"Bounds of sun-groups none can see;
Worlds God droppeth on His knee;
Galaxies that loftiest swarm
Float before a loftier Form.

"Mighty the speed of suns and worlds,
Mightier Who these onward hurls;
Pure the conscience' fiery bath,
Purer fire God's lightning hath.

"Brighter He who maketh bright
Jasper, beyrl, chrysolite;
Lucent more than they, Whose hands
Girded up Orion's bands.

"Sweet the spring, but sweeter still
He who doth its censers fill;
God is love, but better Who
Giveth love its power to woo.

"Lo! the Maker, greater He,
Better than His works, must be;
Of the works the lowest star
Thought can scale, but fainteth there.

"Thee, with all our strength and heart,
God, we love for what Thou art;
Ravished we, obedient now,
Only, only Perfect Thou."

The Evangelistic Work Among the Chinese.

Mr. F. Damon spent six weeks among the Chinese on Hawaii, visiting all the Plantations, commencing at the South, in the Kau District and passing on to Hilo, and from thence through Hilo to Laupahoehoe, and Hamakua, Waimea to Kohala, where he spent several days, and was most cordially assisted by the Rev. Mr. Bond and others.

He writes from Wailuku, where he arrived on the 19th ult., and was visiting among the Chinese on the Wailuku, Waihee and Waikapu Plantations, expecting on next Sunday to be at Paia.

☞ It is gratifying to witness the progress of Kaumakapili Church towards completion under the prudent and energetic management of Henry Waterhouse, Esq. He is engaged in a good work. When men throw themselves right into an enterprise, it is bound to succeed.

KAUMAKAPILI CHURCH.—Some one has donated $600 to fit up the surroundings of this church. Lewers & Cooke have floored the main audience room, apanas or districts are putting in the windows. This is benevolence in the right direction. We hope. others will follow their example